PATHWAY TO GOD

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devoted to Religion, Philosophy, Mysticism & Science of Yoga

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Articles on related topics, solicited. They should be typed on one side of paper with double spacing. Text CDs with hard copy are accepted. Views expressed in this Magazine are entirely those of the concerned authors. Enquire about advertisement rates.

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ONE GOD ★ ONE HUMANITY ★ ONE WORLD ★

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A book entitled ***Philosophy of Life in Bhagavadgita*** written by Dr. H. D. Kopardekar, Member All India Council of A.C.P.R. was recently published by A.C.P.R. The financial aspect was borne by Dr. Kopardekar. The book was well received and many dignitaries appreciated the book. Shri. T. N. Chaturvedi, former Governor of Karnataka wrote a letter about the book which we produce below :

T. N. Chaturvedi
Chairman, IIPA
Former Governor of Karnataka
Former Member of Parliament (R. S.)
Former Comptroller & Auditor General of India

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December 5th, 2008

Dear Shri Zirali,

It was a pleasant surprise to get a copy of the newly published book *Philosophy of life in Bhagavadgita* by Dr. Hemchandra Dayarnav Kopardekar. It is very kind of you to have remembered me.

Dr. Kopardekar has done a commendable job. It bears testimony to his erudition and appreciation of profound truths of Bhagavadgita which he has explained lucidly for a lay reader. Please convey him my congratulations.

I hope the Academy is making the desired development as you envisaged. I greatly cherish my visit to the sanctified premises dedicated to the memory of Gurudev Ranade whose fost darshan I had as a young student of Allahabad University in nineteen fortyfour.

With thanks once more and good wishes.

Yours sincerely,

T. N. Chaturvedi

(T. N. Chaturvedi)

Shri M. B. Zirali, Advocate
Secretary
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Prayer To

LORD PARMESHA

Oh Lord, the expanse you occupy can only be
perceived by mental imagination.
You represent the ultimate truth, the ultimate Bliss and
the universal mind.
You are the beginningless and endless Universal Soul.
You pervade the whole Universe and control the same.
I do not know your Swaroopa (appearance of your
Self) nor how you appear to others.
The Vedas say 'not like this', 'not like this' to any
description of yours.
The books call you indescribable.
Nobody tells anything about your appearance.
How you look or how you appear to others.
The various religions and sects only add to the
confusion about the same by creating more and more
doubts and a host of opinions time and again in the
minds of people.
I am unable to understand your swaroopa nor how
you appear to others.
Oh Lord of the whole world, I yearn for your Darshan
(appearance before my eyes). Fulfill this only
wish of mine and bless me Oh Lord Parmesha,
Oh Lord Parmesha.

-(Transcreation by P. D. Dharwarkar)

चिदाकारा सच्चिदानंदा अनादि अनंता परमात्मरूपा ॥
सर्वव्यापी तूं परमेशा । तूं आहेस कसा तूं दिसतोस कसा ॥
वेद बोलिती नेतिनेति । अवर्णनीय तुज ग्रंथ बोलिती ॥
कोणीच कांही सांगत नाही । तूं आहेस कसा तूं
दिसतोस कसा ॥
नाना धर्म नाना पंथ करिती तर्क वितर्क । मतांतरे माजविती
नित्य संभ्रम जनमनांत ॥
कळेना मज तूं आहेस कसा । तूं दिसतोस कसा ॥
दर्शनाची आस तुझ्या जगन्नाथा । मनीषा माझी
पुरवी आतां ॥
दर्शन दे भगवंता । दर्शन दे भगवंता ॥

Phone : (022) 28484839 **- Mrs V. P. Bendre,**
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***

The second important point which Mirabai stresses is the doctrine of progressive realisation. A famous saint of the Karnatak, Narsappa, who died at the age of 105 near Nimbal, and whom the present writer had the fortune to see, used to utter a message of his spiritual teacher, which was evidently a replica of the teachings of Mirabai.

Gurudev Ranade in
Pathway To God in Hindi Literature, p. 197.

MUSINGS OF THE EDITOR...

Hellow Readers,

May this New Year be a harbinger of memorably happy events.

You will be glad to note that ACPR is pacing ahead with its innovative programs in its attempt to spread the teachings of comparative religion and philosophy. A recital competition of the slokas from the Bhagavadgeeta was organized on the occasion of Gita Jayanti. It was indeed an apt function as today, more than ever, we have the need to adopt the true import of the Divine Preceptor, Lord Shree Krishna's ordain to Arjuna in our daily life. Several discourses and a conference were held to rekindle spiritual awareness among the people, especially the children and the youth who are the very breath of a nation.

* * *

As we look back and ponder over the recent terror attack of 26-11-08 in Mumbai on hotel Taj Mahal, Oberoi and Trident, the heinous picture of the heart-rending cries nerve-racking bomb blasts and fuming fires makes one ask helplessly, 'Where is peace and security on this earth?' 'Are these so-called sophisticated terrorists and *several hands working behind the scene invincible?' 'Who are responsible for their mushroom growth?' 'When will the world be rebuilt on the anvil of peace and universal brotherhood?'*

Needless to repeat here the causes and masterminds behind such terror attacks as they are all discussed at length through newspapers, magazines and TV channels. These terrorists organizations can be compared to demons, asuras, satans, titans that manifest at all times and at all places. Because good-evil, virtue-vice, light-darkness all co-exist; there's variation only in their degrees. It is all fine when we think on the higher spiritual level and call these terror attacks and a host other artificial, natural catastrophies, holocausts as 'the Will of God', 'the Divine Plan' as 'something good always emerges out of such events'. But that is not a solution to such global issues as terrorism.The whole world without any exception is shaken by it and its constant threat. Mere probing into the history, background and growth etc., of such terrorist organizations is not enough. Drastic steps and stringent action-oriented measures to arrest and quell them are essential.

Basically, no one is born bad. Those who engineer such atrocities are people whose lack of love is so complete that they will the deaths of millions of innocent persons. Today the entire world is faced with the threat from several such terrorist organizations. What is appalling is they are secretly encouraged, funded, supported and nurtured by nations, political leaders, film industries and business tycoons. They are rigorously and systematically trained in the operation of modern-most techniques and weapons. With IT revolution, just a click of a button a missile can destroy thousands of buildings and millions of people in the remotest areas of the world. As such, if a war breaks out now it will be more horrible than the destruction of Hiroshima and Nagasaki during World war II. That's the reason why peace organization like UNO came into being in the wake of World War II. None wants war now... It is PEACE we all want. In that case what are the options open to arrest, supress, quell and avoid the wars and threats by terrorists?

1. Unearth, search and uproot all the hideouts of the terrorists organizations wherever they are on this earth.
2. Let criminal-minded people be punished mercilessly for they deserve no sympathy, showing sympathy to criminal minds itself is a crime.
3. Let the whole world stand united to rescue the mankind and civilization which are the outcome of millions of years of striving, from the clutches of the crazy and cruel hands.
4. Let all rise above their caste, creed, race and language to combat terrorism.
5. The countries, persons and groups supporting, funding such activities be exposed and boycotted and severely punished.
6. Terrorists, one must note, are perverted minds, they are brain-washed, seeds of inhumanity and destruction are sown deep into their minds at a very tender age. Therefore annihilating them from the globe is the greatest service one can render to humanity.
7. Let all people think in terms of one nation, that is

human nation, one language that is the language of love, one goal that is uprooting of terror networks, one word that is peace and not violence. Let the goal of the whole mankind be Peace and Peace and Peace.

8. Let's all rise up and work physically and spiritually toward the realization of that goal. Dear readers, I wish to appeal to you all to start praying collectively and regularly for the world peace and annihilation of terrorist organizations. Pray, carry this message to as many people as you can and you'll see it will work wonders and miracles.

Let New Year 2009 be a promising year filled with peace, harmony and co-existence striving toward the realization of one world, one humanity and one God as visualized by great seers and visionaries like Sri Aurobindo and Gurudev Ranade.

LET'S ALL ASPIRE FOR WORLD PEACE , NOT WORLD IN PIECES.

May the year 2009 fetch us divine peace and serenity.

- Prof. Dr. Madhumati M. Kulkarni,

Editor-in-Chief.

***

RAMA-STAVA-RAJA

Dr. K. V. Apte

नारद उवाच

यदि तुष्टोऽसि सर्वज्ञ श्रीराम करुणानिधे ।
त्वन्मूर्ति दर्शनेवैव कृतार्थोऽहं च सर्वदा ।।७८।।
धन्योऽहं कृतकृत्योऽहं पुण्योऽहं पुरुषोत्तम ।
अद्य मे सफलं जन्म जीवितं सफलं च मे ।।७९।।
अद्य मे सफलं ज्ञानमद्य मे सफलं तपः ।
अद्य मे सफलं कर्म त्वत्पादांभोज-दर्शनात् ।
अद्य मे सफलं सर्वं त्वन्नामस्मरणं तथा ।।८०।।
त्वत्पादांभोरूह-द्वंद्व-सद्-भक्तिं देहि राघव ।
ततः परम-संप्रीतः स रामः प्राह नारदम् ।।८१।।

Narada spoke:- "O omniscient, O treasure of compassion, O best Person, O Srirama, on account of the very visualisation of your form, I have permanently achieved (all) things, I have become blessed, I have performed (all) actions/duties, I have become sacred; my birth has become fruitful; my life has become fruitful. (O Rama), after seeing/visualising your lotus-like feet, my knowledge has become fruitful today, my penances have become fruitful today; my actions have become fruit-yeilding today; my remembrance of your name has become fruitful today; (thus) today everything of mine has become fruitful. (Now) O Rama, (if you are pleased and if you want to offer me a boon), please give me ardent/deep devotion to the pair of your lotus-like feet". Then highly pleased Rama said to Narada (78-81).

(82)

श्रीराम उवाच

मुनिवर्य महाभाग मुनोत्विष्टं ददाभिते ।
यत्त्वया चेप्सितं सर्वं मनसा तद् भविष्यति ॥८२॥

Srirama spoke :- O highly fortunate sage, O best sage, I will give (your) desired (thing). Whatever has been desired by you in your mind will be realised or obtained (by you) (82).

(83)

नारद उवाच

परं न याचे रघुनाथ युष्यत्-
पादाब्ज-भक्तिः सततं ममास्तु ।
इदं प्रियं नाथ वरं प्रयाचे
पुनः पुनस्त्वामिदमेव याचे ॥८३॥

Narada said :- O Lord of Raghu-family, I do not demand anything else. Let there be my everlasting / constant devotion to your lotus-like feet. O Lord, I ask for this dear/ desired boon, and I again and again ask for this very boon (83).

(84)-(85)

व्यास उवाच

इत्येवमीडितो रामः प्रादात् तस्मै वरांतरम् ।
वीरो रामो महातेजाः सच्चिदानंद -विग्रहः ॥८४॥
अद्वैतममलं ज्ञानं स्व-नाम-स्मरणं तथा ।
अंतर्दधो जगन्नाथः पुरनस्तस्य राघवः ॥८५॥

Rama thus requested (lit.: addressed) (by Narada) gave him (the boon demanded by him, and in addition gave him) another boon. The hero Rama, the descendant of Raghu, who had great lustre and who had the form of existence-sentience-bliss gave him non-dual, pure knowledge and remembrance of his (i.e. Rama's) own name, and then (Rama) the lord of the world disappeared (84-85).

(86)

इति श्री रघुनाथस्य स्तवराजमनुत्तमम् ।
सर्व-सौभाग्य-संपत्ति-दायकं मुक्तिदं शुभम् ॥८६॥

Thus is this unparalleled best panegyric of Sri Raghunatha (i.e. Rama) which bestows all good fortunes and riches/excellences and which is auspicious and which gives salvation (86).

(87)

कथितं ब्रह्मपुत्रेण वेदानां सारमुत्तमम् ।
गुह्याद् गुह्यतमं दिव्यं तव स्नेहात् प्रकीर्तिनम् ॥८७॥

This (Rama-stava-raja) the foremost essence of the Vedas was sung by the son of Brahmadeva (i.e. Narada); it is divine and the foremost secret of all secrets. (O Yudhisthira) it was proclaimed/narrated (by me for you) on account of (my) affection for you (87).

(88)-(90A)

यः पुढेच्छृणुयाद् वापि त्रिसंध्यं श्रद्धयान्वितः ।
ब्रह्महत्यादि-पापानि तत्समानि बहूनि च ॥८८॥

स्वर्ण-स्तेयं सुरा-पानं गुरु-तल्प-गति स्तथा ।
गोवधाद्युपपापानि अनृतात् संभवानि च ॥८९॥
सर्वैः प्रमुच्यते पापैः कल्पायुत-शतोद्भवैः ॥९०-अ॥

A man who with faith will recite or hear, during three sandhyas, (this Rama-stava-raja) will be released from sins like killing of a Brahmin etc. and many other similar sins, theft of gold, drinking liquor, sexual intercourse with the wife of the guru (teacher), minor sins like killing a cow, and the sins arising from falsehood, in short from all sins committed in ten thousand hundred (i.e. lacs of) Kalpas (88-90A).

(90B) - (91)

मानसं वाचिकं पापं कर्मणा समुपार्जितम् ॥९०-ब॥
श्रीराम स्मरणेनैव तत्क्षमान्नश्यति ध्रुवम् ।
इदं सत्यमिदं सत्यं सत्यमेतदिहोच्यते ॥९१॥

The sin committed by mind, the sin committed by speech and the sin committed by actions indeed gets destroyed at that very moment when (the name) Sriram is remembered. This is the truth, this is the truth; this real truth is uttered here (90B-91).

(92)

रामः सत्यं परं ब्रह्म रामात् किंचिन्न विद्यते ।
तस्माद् राम-स्वरूपं हि सत्यं सत्यमिदं जगत् ॥९२॥

Rama is truly the Supreme Brahman. There is nothing apart from Rama. Hence this world which is of the nature of Rama is true and real (92).

(93)

श्री रामचंद्र रघुपुंगव राजवर्य
राजेंद्र राम रघुनायक राघवेश ।
राजाधिराज रघुनंदन रामचंद्र
दासोऽ हमद्य भवन: शरणागतोऽस्मि ।।९३।।

O Sri Ramachandra, O best among the descendants in Raghu's family, O best king, O soverign king, O Rama, O leader of Raghu's dynasty, O lord of the descendants of Raghu, O overlord of Kings, O delighter of Raghu, O moon-like Rama, I am your slave, and today I have surrendered myself to you (93).

(94)

वैदेही-सहितं सुर-द्रुम-तले है मे सभा-मंडपे
मध्ये पुष्पकमासने मणिमये वीरासने सुस्थितम् ।
अग्रे वाचयति प्रभंजन-सुते तत्त्वं मुनिभ्य: परं
व्याख्यान्तं भरतादिभि: परिवृतं रामं भजे श्यामलम् ।।९४।।

I resort to dark-complexioned Rama who is well-seated, in the Virasana posture, on a jewelled throne, in the mid-portion of the Pushpaka (aeroplane) (located) in a golden great pandal under divine tree (i.e.Kalpataru), who is accompanied by Vaidehi (i.e. Sita), in whose front the son of Wind (i.e. Hanuman) is reading (something) (or who was requesting Rama for some advice), who was explaining the highest principle (Brahma) to the sages, and who was surrounded by Bharata, etc. (94).

(95)

रामं रत्न-किरीट-कुंडल-युतं केयूर-हारान्वितं
सीतालंकृत-वामभागममलं सिंहासनस्थं विभुम् ।
सुग्रीवादि-हरश्विरैः सुर-गणैः संसेव्यमानं सदा
विश्वामित्र-पराशरादि-मुनिभिः संस्तूयमानं प्रभुम् ।।९५।।

I resort to (or remember) (Rama) who is bedecked with jewelled diadem and ear-rings, who is wearing armlets and garlands, whose left side (i.e. thigh) is adorned by Sita, who is pure, who is seated on a throne, who is all-pervading, who is always served by lordly monkeys like Sugriva and swarms of gods, who is being praised by sages like Visvamitra, Parasara and others, and who is the lord/master (of all) (95).

(96)

सकल-गुण-निधानं योगिभिः स्तूय मानं
भुज-विजित-समानं राक्षसेंद्रादि-मानम् ।
महित-नृपभ-मानं सीतया शोभमानं
स्मर हृदय-विमानं ब्रह्म रामाभिधानम् ।।९६।।

(O Yudhisthira) remember (keep in your mind) the Brahma whose name is Rama, who is a treasure of all qualities, who is praised by (Bhakta-) yogins, who has defeated with his arms the proud/arrogant (people) (Samana), who is respected by king of demons (i.e.Vibhisana) and others, who has respected the vehicle (Puspaka) of Kubera, who is looking to advantage due to Sita, and for whom the heart (of his devotees) is aeroplane (96).

(97)

रघुवर तव मूर्तिर्मामके मानसाब्जे
नरक-गति-हरं ते नामधेयं मुखे मे ।
अनिशमतुल-भक्त्या मस्तकं त्वत्पदाब्जे
भव-जल-निधि-मग्नं रक्षा मामार्तबंधो ।।९७।।

O (Rama) excellent among the descendants of Raghu, let there be your form/image in my lotus-like mind; let there be in my mouth your name which obstructs the going (of men) to hells; let there be my head constantly on your lotus-like feet, with incomparable devotion. O relative of the distressed (persons), save/ protect me who has sunk down in the ocean form of empirical life (97).

(98)

रामरत्नमहं वंदे चित्रकूट-पतिहरिम् ।
कौसल्या-भक्ति-संभूतं जानकी-कंठ-भूषणम् ।।९८।।

I salute/pay obeisance to the jewel-like Rama who is the lord of (the mountain) Chitrakuta, who is the same as Hari/Vishnu, who was born due to the devotion of Kausalya, and who is as good as a necklace of Janaki (98).

***

With this salutation to god Rama, the present work Rama-Stava-Raja comes to its conclusion.

***

Notes :

(88)-(90A). Sandhya is here the same as Sandhi-kala (mid-time). In a day there are three such mid-times namely, dawn, mid-day and evening. Guru-talpa-gati literally means going to the bed of the

teacher and it indicates sexual intercourse with the wife of the teacher. Falsehood leads to sins like deceit, etc. Kalpa is a very long period in which creation and destruction of the universe take place. The word 'Ayuta' means ten thousand.

94. Vaidehi is the daughter of Videha i.e. king Janaka, i.e. Sita. Pushpaka was the aeroplane secured by Rama, after killing Ravana. It originally belonged to Kubera, the king of wealth. Virasana is a peculiar posture of sitting usually adopted by warriors. Prabhanjan-suta is Hanuman who was the son of Wind. The word 'Bharatadi' suggests Laksmana and Satrughna.

95. In this stanza, the verb 'bhaje' from stanza No. 94 or the verb 'smara'(from verse No. 96) is to be understood. In the translation both these verbs are mentioned. Usually Sita is represnted as sitting on the left thigh of Rama. The word 'hari' in 'harisvara' means a monkey. Parasara was the father of the sage Vyasa.

96. The word 'sa-mana' means persons having pride or arrogance. Here the word 'rakshasendra' (king of demons) stands for Vibhishana who had become king of, Lanka, after Ravana's death. The word 'nrpabha-yana' means the vehicle (Puspaka) of Kubera. Nrpa is an epithet of Kubera. Here the word 'nrpabha' is probably 'nrpaka'.

97. This verse contains a pious and devotional prayer addressed to Rama.

98. Chitrakuta was a mountain in the forest Dandaka, where Rama along with Laksmana and Sita stayed for some time during his stay in the forest. Here Hari can mean Visnu; so also it can mean the god who carries away the sins of his devotees.

This stanza is a concluding salutation of Vyasa to Rama.

(Concluded)

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'He should through gradual practice attain tranquility; and having established the mind in god through reason controlled by steadfastness, he should not think of anything else.' *-Gita, Verse 25; Ch.VI.*

BEYOND 'THAT'

(Continued from last issue...) -Dr. T. N. Achyuta Rao

At the least, it is this deficiency we attribute to the 'Poorna Pradjnya' Lord due to our ignorance, again the earthly quality we have inherited here. Whatever it may be, ultimately, the visible objective world took its form and function from this single thought, the 'citta vritti' / the 'Will' of the Lord. The *'Atyantaabhaava* /the sleeping Giant Purusha is both silent and dynamic with great potential creative power that manifested in the *'Anyonyaabhaava'.* This *Anayonyaabhava* is the 'Moola Prakruti' / primordial Nature, Thee Sankhyans term it as the 'Prakruti', the creative energy and the Kashmiri Shaktas term it as the 'Shakti'. The Prakruti-Purusha combine is the *'Karanasya Karanah' /* the causeless cause of creation. It manifested in 'Praghvamsha-abhaava' which gave rise to *'Praagabhava'.* Thus, the silent dynamism of the Lord's Will set in motion the endless chain of activities producing this tantalizing make-believe world called 'mythya' by Sankara and 'Maya' by Lord Krishna Himself.˙ He says : "This World is illusory / Maya (magical) and I am the Mayavin (magician) who weilds the magic wand".˙

Thus, we have the four stages of the Absolute Silence manifesting its hidden creative power,. i.e. the

Parabrahman, Purusha -the Unmanifest unfolding His 'lila' (game) manifesting in the forms of energy - 'Moola Prakruti'. It may come as a surprise to our modern scientists that it is this Prakruti /shakti that is the 'Energy' *(E)* of Albert Einstein's famous general theory of Relativity. In his formula,Albert Einstein puts Energy as the product of the mass in action, i.e., $E=m.c^2$, where E is the Energy that pervades the universe as supreme Consciousness and m stands for the material objects / mass of the world.And, *'c'* is the weaker current, movement of this energy stepped down, as mild currents of the thought force, that can travel faster than light. In fact, Stephan Hawking is looking for this one stable miniscule of particle that supports the atom, rather, 'That' one stable power that sustains this unstable world of fleeting objects. This Purusha narrated in the 'Purusha Sookta' of the Mandala X of the Rk Veda explains all. The 'Rk's or the 'Richa'/ Mantra? 'sound' of the Veda holds the key. It is from the depth of the Absolute silence / Atyantaabhaava that the 'Om' emanated as the source of all creative energy manifest in different forms and functions.

Thus, it is discernible that all the visible objects of this world that look like the concrete manifestations are the illusory creation of the 'citta vrutti' of the Lord and has no substance, whatsoever, in it! And, we are struggling here to find out the truth/the 'sat' that is Absolute Abstract and we want to find it in this concrete jungle of the relative world of untruth/ 'asat'. 'Sat' is the true nature of Parabrahman and when we are unable to find Him, it is not possible to know His nature as well. When we drop all that comes in the way of knowing Him, one by one by the principle of 'neti', 'neti, one day, it may be possible to find out. That is the reason why it is said that, "It is knowable, but not known."

The idea of the *'Supreme Being'* as the ultimate Rality is contained in the***'Parabhrahman'*** ancient scriptures of India like *the Veda* and *the Upanishads*, *Bhrahma Sootra* and the *Bhagavad-Gita*. They reveal the relative and The Absolute as two aspects of the one, single, 'ekam' reality, the ***'Brahman'***, the absolute ***Being***,*the 'Ekamevaadviteeyam'. "Life is nothing but, 'Being' in all its phases of absolute and relative existence; oneness of Being is the diversity of life, imperishable Being is the ever-changing, perishable universe."* Being as the ultimate is of transcendental nature. Therefore the field of Being can only be said to be abstract and not concrete. The words abstrct and concrete are only relative, and neither truthfully expresses the nature of Being. But for our practical purpose, we can say here that it is abstract but not concrete, even though the experience of it is far more concrete than anything in real life. Because of Its abstract nature, the study of Being has been shrouded in mysticism, and in consequence, for countless generations, the ordinary man has been deprived of the great advantages of experiencing the being. Now, this aspect is no more mystical, but very scientific revealing the progressive evolution. The Being is eternal and the* *ultimate reality and now it is possible to augment individual's life with the eternal life of the Absolute."*

The ever-changing phases of individual life have to be founded on the basis of never-changing Being, the eternal and ultimate reality. Prana connects by a delicate link the never-changing field of eternal Being with the ever-changing phases of relative life." [***"The Science of Being":*** *Maharshi Mahesh Yogi.* pp. 36-37]

'Brahm Djnyana' - What is it?

Brahm Djnyan is *Knowledge Supreme / Para Vidya/* knowledge of the 'Brahman'. It is the knowledge of the *Absolute Reality.* It is the knowledge of the Parabhrahman that helps us to attain the Unity Consciousness, Shiva samavesha or Bhrahm sayujya. Unless one gets this supreme divine knowledge of the Bhrahman, the entire human life on this earth is a waste and one has to take repeated births till one attains to this, i.e., mukti, moksha, emancipation or enlightenment.

Bhrahmadjnyaan is so simple and so easy to get nobody is interested in it! Almost anybody who is pure in his heart and mind can obtain this Bhramhadjnyaan. But this purity is not forthcoming. As long as one is rooted to the mooladhara plexus of Consciousness it is difficult to rise to higher levels and attain 'para vidya'. Once a person attains to Bhrahmadjnyaan, he / she will look at this materialistic world with contempt it deserves. He / she treats this world as trash; however, the outlook of a Bhrahmadjnyaani towards his / her fellow creatures will be one of sympathy, compassion, love and will try to help them in all possible ways. The Bhrahmadjnaanis do not bother about their personal self and will be always dwelling in a world of supreme bliss. Usually they are not aware of their physical body and their mind and intellect are silent; their senses are withdrawn and they have no business in this world other than selfless service to humanity. They will not accept anything from anybody; and such persons have conquered hunger and thirst and nothing bothers them. There are techniques in the Yoga Sootras about all these tantras. By attaining siddhi through samyama* {See Yoga Sutras 15-24} of the throat at vishuddha plexus or level of Consciousness one can conquer hunger and thirst.* In fact, what more is required when a person has conquered hunger and desire?

The nature of a Bhrahmadjnyaani is one of the svaroopa of the Lord that is exemplified as sat-cit-anand in all the ancient scriptures. An attained person or siddhi purusha appears for all practical purposes no much different from any other ordinary person. But his outlook is different. The objective world does not exist for him and he perceives the external world as just a projection of his own inner self. Everything exists within him and he/she does not go after any thing! There is no where to go and nothing to do for an attained person. He has burnt his karma phala and the fruits of desires that hold the germ cells or seeds of re-birth by the fire of Brahmdjnyaan and the 'germ cell' that causes rebirth has been roasted under the fire of knowledge. For a Brahma djnyaani, neither there is guru nor a disciple. Once Nisargadatta Maharaj chastised his visitors saying that there is no Nisargadatta or any visitor in his presence and, only the supreme knowledge, supreme Consciousness exists in vibration. It is very difficult to reach such a height of Absolute reality of existence in one's lifetime on this earth. Probably only a great sage like Ramana Maharshi or Aurobindo can talk like that.

When it comes to Aurobindo's principles, it is very difficult to understand how a person who has reached the height of sahasraar pradjnya to descend to mooladhaara and transform the basic nature of the human beings. So far none can even imagine that and nobody has done that in human history. Such an attained person, if there is one, can remove all the dualities and establish 'sat' on earth; but that is not the dharma of the 'Bhu Lok' and one cannot go against the natural law. One cannot always dwell at the peak of Bhrahmadjnyaan and has to descend to the earthly life as long as one is an eathling. That is how we, the ordinary people fail to understand the absolute reality in its totality, unity, samhita and again take resort to dissection of the truth, the 'sat'. It should be total 'silence' once a person attains to 'Bhrahm.

How to attain to the Parabrahman?

According to some learned Sages, it is not possible to attain to 'Brahm sayujya'. One must have the knowledge of the Bhrahman in order to attain to 'Brahm'. It is said that Devarshi Narada lamented that he did not have the Bhrahma Djnyaan. And, he travels all the seven vyahrutis praising the Lord Narayana. The famous Changa Deva whose arrogance was cut short by Sant Djnyaneshwar also lamented that he acquired all knowledge but the 'Bhrahm Djnyaan'. Why is it so difficult to attain to this supreme knowledge? The answer is very simple. It, the Bhrahm Djnyaan is not something that is to be attained to. It only happens when everything is dropped! It is the abnegation of the self, including the 'Self'. One has to drop everything that he calls his own and totally surrender to the Lord's Will, Shri Hari Chitta. Lo! It happens! It does not come from the Veda or the knowledge of the *Upanishads* or the *Bhrahma Sootra;* the *Bhagavadgita* shows the way. Absolute negation of one's own and total surrender, 'sharanagatim' is the key.

Now, the path is very clear. There is the super express highway for attaining to the Absolute Reality and we the blind sit on the lame and simply grope in the dark in the by-lanes of the mundane world, 'Andhanagari'.

The seven steps to Bhrahm Djnyaan are well woven into the Gayatri Mantra. A simple method or spiritual sadhana is to chant the Gayatri and get into trance and remain there in that state of Divine Consciousness until 'Bhrahm' happens and divine bliss occurs. That's all! It is well, easy said than done.

How to go about it? First, it is the Ashtannga Yoga Sootra of Sage Patanjali that shows the way. Reach the state of Samaadhi by this method with austerity, total abnegation of the self and utmost purity. One must be absolutely pure- *kaayena vacaa manasena indriyaana* *buddhyatmaka parishuddhata* is required. Absolute purity is called for. Without this absolute purity of Consciousness, it is not possible to attain Bhrahm Djnyaan and without Bhrahm Djnyaan it is meaningless to have lived a life of the humans here. In *Kathopnishad*, Yama, the God of Death, tells Nachiketa about the importance of supreme knowledge. Even the Gods have to take birth on this earth to reach the highest state of 'divinity' and the 'Bhrahm'. To attain to Bhrahm is the only supreme goal of life and the earth is the only workshop / laboratory to prepare one for that. A wise person should stop all other errands and start this venture at the earliest, no matter whether the goal is reached or not. The journey in this direction is important. The journey is Narayana, i.e., nara (veins of man carrying impulses, signs as 'neurons') 'yaana' (flow or movement or expansion/journey). It is not possible to reach the goal without taking the first step in that direction. It is also essential to know the technique of raising one's level of Consciousness in order to reach the Bhrahm'.

Normally, all of us, the humans, live and work in this mundane world for fulfilling our basic needs of hunger, thirst and some people blindly rush for making as much profit and pleasure as possible at every step. It is no sin to enjoy and it is advocated here that one should enjoy so well that one would not hanker for the stale trash eaten and left-over by others. Sage Jaimini states that, 'this objective world is for enjoyment'. In fact everything here is for enjoyment. It is a 'yajnya' / sacrificial ritual and everyone offers himself/herself for consumption of the other; the sun devours everything. [See *Shveta-*

shvatara Upanishad]. It is in this offering of the self that happiness /anand/bliss is experienced.

Once the insatiable world is enjoyed, the wise man should have the 3 Vs- Vichara (right thinking), Viveka (right knowledge and wisdom), and Vairagya (renunciation) and turn to the Lord for this supreme knowledge.* God willing, his path will be smooth! It is again 'Karma phala' (fruits of previous actions) and desires that rule the life of every creature on this earth. One should never forget that he/she is here at his/her own sweet will and pleasure and getting entangled in this 'sansaar' and the parents are only the medium and the hosts to enable *jeeva* to fulfil its karma. *The Vedas* declare that 'Desire is Bhrahman' and as such it is the driving force that gets us entangled in this mortal world. The solution to the problem of getting rid of this karma and desist from desires are given in *the Mahabharata*. Shanti Parva has Bhishma Pitamaha praising the Lord in his thousand names- ***"Vishnu Sahasranama"**** and getting absolved of all his prarabhda and samchita karma. This *'Bhishma Sthavara Raja'* is the key to mukti / liberation or redemption [See: *Bhagavad Gita* ms. in Kannada by the same author]. Once the *jeeva* is completely ready for Bhrahm djnyaan, the following technique may help to attain to 'Bhrahm sayujya', union with the supreme Parabhrahman or the attainment to Absolute Reality. This is the supreme Consciousness too. It is the establishment of Unity Consciousness-the union of individual Consciousness with the supreme Consciousness that is called Bhrahm saayujya. It is a state of absolute silence and nothing exists there and everything is there!

The music directors use an electronic synthesizer in order to manipulate and manouevre the sounds of music and get the best out of the tunes. They have seven levers of sound levels from low to high and operate according to the situation required. It is the skill with which he operates the synthesizer that gets the best of the music. Similarly, in spiritual exercises, we have the sadhana where we rise ourselves from our normal mundane existence to higher levels of existence through dhyaan, japam and meditation. Transcendental meditation helps us to take to higher levels of Consciousness. First, we have the Mooladhaara (near the seat), and then the Svaadhistaana (below the navel) and the Manipura around the navel. These are three plexus / chakra of Consciousness where the consciousness acts as energy required to feed the annamaya kosha, praanmaya kosha and the manomaya kosha.. Our entire life is spent in this level of the Lower self and we will never lift ourselves from this world of hunger, thirst, attachment, anger, greed, envy, jealous, cut-throat competition etc. We promote our ego to such an extent that it becomes a hindrance for our spiritual progress. Whatever promotes our growth, evolution, development in the beginning becomes ultimately a stumbling block for spiritual progress. That is how we get entangled in this worldly affairs without end in sight. ***"Punarapi jananam punarapi maranam, punarapi shayanam jnaanee jathare....bhaja Govindam, Govindam bhaja moodhamate*** is the most beautiful mantra. Late M. S. Subbulakshmi has rendered a melodious tune to this mantra.

The technique of breaking the chain of metempsychosis or cycle of rebirth is built within the principle of evolution. The twenty three moola tatvas enunciated in the Karmayoga Rahasya {(see Balgangadhar Tilak) are the basic principles derived from the Samkhya and it is a clue to emancipation too. As one rises from mooladhara plexus of Consciousness at the Lower Self, the prithvi tatva gets dissolved in the jala tatva by the time one reaches the Manipura plexus. As the Consciouness level rises to anahata, the jada bhootas like the prithvi, and jala tatvas get burned in the agni at the heart level and only the vayu and aakash tatvas remain. Vaayu tatva can be merged in aakash tatva at vishuddha level and the person who has attained siddhi at this level does not exist for all practical purposes. Still Bhrahm saayujya is far away. When one attains the siddhi at sahsraar level of Consciousness i.e., the Bhrahm Consciousness, the mukti, moksha, nirvana, enlightenment or Self-realization is evident by itself. There is no need for any proof of this attainment for it is self-evident. Further, each one has to attain to this state and no amount of scriptural knowledge will help here. A ton of scriptural knowledge is equivalent to a gram of spiritual sadhana (of absolute dynamic scilence); such mouna will make a person the 'Muni'. But even the famous sages like Bhrugu Muni or Vishwamitra Muni or Vasishta Muni could not overcome the qualities of moolaadhaara Consciousness that exhibits ego (ahamkaar), anger (krodh) or attachment (moh). This is a very important lesson to us the mortals. Then what is it we are aiming at?

When we realize that we are too much in this world, wisdom speaks and implores that we should try to rise up. The next higher level of Consciousness starts from the anahata plexus or the heart level and goes higher up to vishuddha (near the throat), ajnya (between the eyebrows) and the sahasraara plexus (above the head). All the good things of life emanate from the heart. It is the seat of love, joy, cotentment, compassion, kindness, sympathy, affection- all spring like the fountain from the heart. A person can be happy, joyful for no reason. This is the secret of happiness; no external support is needed for a person's real happiness. It is foolishness to depend on anything, any person, or any name and form for purposes of gaining happiness. Happiness is always internal and remains as in the case of Bhrahmananda. Elixir of life, selflessness and anand or bliss springs up from the heart. The cavity on the right side of the pulsating physical heart is the ***"Hridayam"-*** the seat of the Lord. ***"Tad srushtvaa tadevannu pravishat"*** [*Rk Veda*]. He sits as 'Antaryaamin' as 'Jeevottama'; the Life-breath (five vital breaths) that supports our physical body is 'Praana Deva' or 'Vaayu Jeevottama'. As one gains control over the vital airs by 'Praanaayaama'- yogic exercises chanting Gayatri Mantra, the level of Consciousness takes one higher and higher up to 'sahasraara' level and brings the supreme bliss. One may say it is Kundalini that is awakened; but, for all practical purposes it is purity that matters.

One need not do anything to attain to these higher levels of spiritual existence. ***"Just Keep Quiet"*** is the rule. It is the highest one can attain in the spiritual world according to Sage Ashtavakra.* It goes beyond the theory of the Bhagavad-Gita and practically implements the Principles of the Bhagavad-Gita *in toto. Rather, it is the realization of the Principles taught by Shree Krishna to Arjuna.* The proponent of this philosophy, the great Sage Ashtavakra, a Jeevanmukta, has made it amply clear that, "There is nothing to attain here since, you are already 'That' ***-"Tat tvam asi", the Mahat Tatva, an Upanishadic doctrine." Yad bhaavam tad bhavati is the rule here.*** As long as you feel you are weak, ignorant and incapable of anything, you remain so; the moment you realize that you are that indomitable spirit, you reach the height of Consciousness. In fact, **IT**, the all-knowing / omniscient Self is already there within you. It only needs an inward look. The tantra is very simple; close all the external, out-going senses and withdraw them and make them hear, look and experience the inner world. Make the mischievous unstable mind that behaves like a scorpion-bitten monkey and tutor it to keep quiet. Use the intelligence turning it away from its perverted *'apara vidya'* to a more purposeful God-Realization avocation. Half the job is done. The other half of the job remains. Drop all that you think you own and remember that nothing is yours.

Always remember that, *"Neither you have brought anything when you came here nor do you carry anything from here when you leave here".* Live an austere life always and think of Him, the Lord-His magnanimity, His omniscience and omnipresence. Experience His nearness with the heart-beat, pulse rate and the breathing.

Contemplate on the*'Mahat Tatva'* and get into the state of *turiya* and attain to the *'Turiyaateeta Pradjnya'.* You have reached 'Him'. This abnegation of self, where nothing exists and He alone exists or for that matter, the feeling that, I do not exist and it is He exists, and total surrender to Him will help to gain His grace. Just like the child is not satisfied with anything but the mother and wants her to take him/her on her lap, ask for His *saayujya.* You will get it. Do not ask for anything less than *saayujya,* like the *saalokya* (entering His abode of *Vaikuntha or Kailaas), saameepya* (being in His nearness), or *saannidhya* (to be at His feet). Ask for the Union with His supreme Self. Ask for the merger of the individual self with the supreme self. It is quite possible to get it, since He has already promised that if you go ten feet towards Him, He will come fifty feet towards you; and, if you go a hundred feet further, He will take you by His hand since you are very dear to Him (Param Bhakta). He is the Bhakta of Bhakta, Bhakta Paraadheena; He Himself becomes the Bhakta (devotee) when you approach Him with all humility saying, *"anyathaa sharanam naasti, tvameva sharanam mama"* and total devotion ; bhakti welds the Bhakta and the Bhagavan. Ultimately, neither the Bhakta, nor his Bhakti or Bhagwan remain separate. All the three will be merged into one single non-entity.

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Coming back to the Tantra / the synthesizing technique of attaining to the Absolute Reality / Beyond 'That', one has to study the following the techniques carefully. Simultaneously rise from the jaagrata state, moolaadhara pradjnya / base level of consciousness and the 'Bhu' vyaahruti, slowly and steadily to svapna, svaadhistana and the bhuvah state; and, then on to the sushupti consciousness, manipura plexus and the 'svar' vyaahruti state of existence. Now, the first stage is over and the person attains the pure state of higher Level of existence full of love and divine nature. Henceforward, the climb is difficult and one has to make a steady concerted effort to reach the vishuddha level of Consciousness, turiya state of transcendental meditation where one is consciously aware of existence without dualities. By now all the dualities are burnt by the knowledge of the self. The *'mahat-pradjnya'* and its associated ananda/bliss start operating. It is from this state further onwards that one attains the *Aadjnya Plexus* level and Janah lok and universal consciousness and then on to divine consciousness *I'daiva-pradjnya'* at the tapolok level of existence. It is one of Bhrahm saayujya as and when the Lord Wills from now onwards and there is nothing one can do here. It is all Bhrahm at the Sahasraar Plexus and the thousand-petal Lotus blooms at the appropriate time.

Only such persons who have attained this state ~~of su~~preme Consciousness can lead the world and none else. [See"The Future of Mankind - The Bhagvadgita Doctrine" - Paper presented to the World Congress on Religions after 9/11 Congress, Published in "World Religions After 9/11" Chief Editor : Arvind Sharma, Mc Gill University, Montreal, Canada Sep 11-15 2006]. Hence, all that we call a Guru are a misnomer and an apology to a person of attainment to this Absolute Reality. The principle is : "*I am That eternal Being,* *"Aham Bhrahmasmi"*, the existential Reality, the essential nature of existence, better expressed as *"Thou*

art That". At this state nothing exists! The world ceases to exist in its dualities and only "sat" prevails!
"Shree Harih Om Tat Sat".

CONCLUSION

The journey ends at 'That'. There is nothing beyond and it is futile to search for it as they have said: ***"Yatra vaacho nivartante..."**** the thoughts and words rebound and do not reach there. Nothing can be said of this absolute reality. 'That' only exists here and nothing else. It is ***"Ekamevaadviteeyam".*** In spite of all these, man's curiosity knows no bounds and he wants 'to know'*"That"* (**sat**). *'Satyam'* is different from this absolute ***sat.*** Yet it is worth the effort.
Go **O**n **D**iscovering **IT** (GOD). The result is here.

In conclusion, it is a very satisfying journey. It, the supreme Knowledge, has helped to see things as they are rather than as what they appear to be. The concept of Absolute Reality is thus the very fundamental of existence in its reality of sat, cit and anand. This has been attained by very few in human history and to name a few of them, they are Mahaveera, Goutama Buddha, Jesus Christ and they are all enlightened people who preached universal love, ahimsa and nirvana through abnegation of the self. All others, however great achievers they might be, may have struggled hard to attain to Bhrahm saayujya and do not exist in their names, forms and function here on earth. However, their teachings are the beacon light to the suffering humanity, which is shrouded in ignorance, hunger, misery and poverty.

One has to be curt in matters of spirituality if one wants entry into the higher world of Bhrahm. 'Either here or there' is the principle. One cannot be here on Earth and enjoy material objects as also aspire for the higher worlds. *The Upanishads* have made it very clear that, *"what is worshipped here is not that"....... *{Kenopnishad}.* In the hope of getting something of the other world people perform rituals and worship all sorts of Gods. But, the real Gods of the Veda are different. The Vedic gods are Indra, Varuna, Maitra and the like [See Vedic Gods]. Further, Suti and Asuti are the two horses that one rides with much training and skill. Suti is the white horse/ shveta ashva that takes the spiritual seeker to great heights. Asuti, the black shining horse, that is equally difficult to ride, is the one that takes round and round the world of material progress and prosperity and mundane existence. It is a giant wheel that does not allow you to get down once you enter into it and takes on a roller coaster! Thus, it is very clear that the mortals, as we are, are destined to go round the cycle of life in the hope of redemption one day, by the grace of God.

As regards, the path to realization, it should be clearly understood that all paths lead to one goal. In fact the path of Dualism / Dvaita Siddhanta adopted by the Vedantins of Madhvacharya school leads ultimately to qualified monism / 'Vishista Advaita' of Ramanuja and finally to Shankara's monism / Advaita Siddhanta. All these are different rungs in the ladder to Self-Realization. From the absolute point of view, "there is neither the individual soul nor Self-realisation; ***"Brahman alone***

exists.". Dualism, qualified monism and pure monism are different steps in the ladder of realisation. ***"The truth is that the individual soul and Brahman are one in essence."***

Hence, the prayer here is :

"O, Lord,Asato maa sadgamaya;
Tamaso maa jyotirgamaya;
Mrutyormaa amrutam gamaya"*

It means, "Oh! Lord lead me by Your divine hands from this mortal body of *'asat'* / jada shareera / elemental parthiva shareera subject to degeneration, death and decay to ***'sat'*** eternality, immortality. The *'sat'* / the inner world of light, Consciousness, and pure intelligence is the only source of strength, chaitanya. 'Truth' only conquers at the end. ***"Satya meva Jayate".***

"Take me by Your divine hands out of this dark world of *'tamas'*, darkness, illusion-the tantalizing, fantasy- fleeting insatiable objective world, to the one that is *eternal* and *blissful* and make me immortal - removing desires and shackles of Karma, and fear of death, and establish me in my Self, the seat of thy glory!" Shree Harih, Om Tat Sat.

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AMBROSIAL JUICE

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Those who are aqcuainted with mystical literature know that one of the rarest forms of mystical experience is the experience of ambrosial juice. Ambrosia, ambrosial honey, mellifluous juice, divine juice, spiritual fluid[1], *Somarasa*[2], *Ramarasa/Harirasa*[3], *Amirasa*[4], immortal wine, wine of God-love, spiritual liquor/wine *(Madira),* nectary wine, nectar, elixir, *amrita, teertha*[5], miraculous herb, miraculous medicine, gustatory mystical experience are but a few other popular terms or names for ambrosial juice. By whatever name/term or names/terms the experience of ambrosial juice may be called, it has been proposed here to present a panoramic view of the same in terms of its production, amalgamation with some other forms of mystical experiences, and finally various kinds of impact on the gustatirists[6] primarily based on the sayings of some gustatorists of the *Vedic* times, and medieval and modern gustatorists of Hindi, Marathi, Kannada speaking regions.

One of the fine exponents of how the intoxicating spiritual liquor *(madira)* is produced and enjoyed is Kabir. Kabir in rhis regard, gives the following six points.

In the first place, Kabir asserts with confidence that those who produce the *Madira* are very few.

Secondly, for actual production of the *madira,* it is very much essential to cut into pieces all our passions and mix their essence with the *Gur* (Jaggery) of the spiritual teacher's word. The mixture is to be put into the body-pot, and the pot is to be closed, no outlet is to be kept for it.

The next stage in the production of the spiritual liquor is the consrtuction of a fire-place and the igniting of fire. Let all the fourteen worlds now constitute the fire-place, and let the fire of *Brahman* be lit inside it. Let the closed body-pot be now kept on the fire, so that it will begin to boil to the realisation-point. Put simply, without extreme toil and turmoil, no high achievements are possible.

Fourthly, the goat of the Eros must be sacrificed before the fire of *Brahman* and the way to sacrifice this goat of Eros is to throttle it, and not to kill it, so that it may give out *Anahat* (unstruck) sound before it dies.

Fifthly, when the body-pot has been kept boiling for a long time on the fire of *Brahman* and a proper sacrifice has been made, the nectary wine will begin to trickle down from the topmost part of the body by way of the distilling pipe of the *Sushumna* which will act as a distributing agent of the spiritual liquor to the various parts of the body, so as to keep them satiated, powerful, balanced.

Finally, it is to be noted that such a life is an extremely difficult[7] one, and he alone, who has obtained a knowledge of the process from a proper spiritual master can become proficient (*Vide* for details Ranade 1997 : 269-272).

With regard to the production of the experience of ambrosial juice the views of Jnaneshwara and Gurudev Ranade are also worthy of consideration.

Jnaneshwara says that as milk flows on its own from the udders of a cow at the sight of her calf, so too the ambrosial juice flows when one has the vision of God (Ranade 2008 :77) by the grace of the spiritual teacher (*Vide* Tulpule 1965-260).

According to Gurudev Ranade it is only by uttering the name of God that the divine juice can be produced and not by resorting to the most dangerous practice of cutting the tongue into halves and stretching them long and inserting them into nostrils from the hollow portion in the throat as mentioned in *'Hathayoga Pradeep'*, that the ambrosial juice is produced (It is to be remembered here that Sri Govindbuva-Ramdasi near Kolhapur has tried in vain the experiment of cutting the tongue to have the experience of the ambrosial juice) (*Vide* for details Ranade 1960 : 189, Karkhanis (1977 :56).

A cursory glance at spiritual literature is enough to reveal the fact that the experience of ambrosial juice is very often synchronized with other form or forms of mystical experiences. The following account substantiates this viewpoint.

It must be noted that this ambrosial juice is chiefly a combination of the experience of ambrosial juice basically with the experience of spiritual flavour, i.e. olfactory mystical experience. In fact, the term *Amrita* also involves in it the conception of divine flavour.

Kabir had an extraordinary experience of flavourism which involved the enjoyment of divine juice during and after meditation (Ranade 1997 :17).

Soma is described by *Vedic Rishis* as having the sweet-smelling quality. The Vedas extol, "Learned friends, may you and we drink the *Soma* which is brilliant and fragrant and which will enhance our powers" (Sangoram 1995 : 227).

Here are a few instances in which the experience of ambrosial juice is mainly blended with the tactual spiritual experience.

Those who have studied *Upanishads* know that the *Upanishads* regard *Rasa* as God. It is from this angle one can say that Janabai has no difficulty in conceiving that she eats and drinks God and Shivalingavva has no problem in gulping *Namamrita* at ease (*Vide* for details Tulpule 1965 :260, Kulkarni 1997 : 89, 94, 95, 111). However, Sri Amburao Maharaj/Baba used to swallow the saliva which tasted like sugar candy, the extent to which it was possible for him , then he used to spit the remaining saliva sometimes duringmeditation (*Vide* for details Patankar 2003 :318). No wonder therefore, to under stand why the saint of Umadi used to say that sweetness should appear on the tongue.

One great Karnataka mystic remarks that the light of God was shining out through the corners of his eyes and it was sending down juice as cool and soothing as the moonlight and the purest kind (Ranade 1960:73). This description obviuosly indicates the synchronization of photic, tactual and gustatory mystical experiences.

Let us focus on the description of the combination of the experience of ambrosial juice predominantly with morphic mystical experience. For instance, Nagalinga - a Kannada mystic in his poem says, "I saw *Pippal* tree...in the middle of the waters. There were no flowers and yet there were small and tender and also ripe fruits on it and they were full of juice" (Ranade 1960 :250).

A few cases of the combination of phonic, tactual with gustatory mystical experiences are elucidated below :

Mystics like Dharamdas and Kabir had the experience of the spiritual bath under a shower of ambrosial juice. Dharamdas points out that before the spiritual bath takes place, there is first rumbling of the cloud in the ventricle. Afterwards, there are glitters of lightning. He tells us further that there is an indescribable wave of rapture, as produced by the wind upon the cloud, which sends down the ambrosial rain. Under this shower of ambrosial rain, says, Dharamdas, the saint takes a spiritual bath (*Vide* Ranade 1997 :243).

Kabir also says almost in a similar fashion how he experienced the phenomena of a spiritual thunder, a cloud and the glittering of lightning, how ambrosial rain began to fall and how he experienced a spiritual bath under that shower (Ranade 1997:421).

Gurudev Ranade (1997 :243) makes a very interesting observation in this context by referring to the relationship between photic and phonic phenomena in scientific and spiritual regions. Scientifically, the glittering of lightning precedes the rumbling of the cloud. In the region of spirit, however, it may be noted that we cannot determine which of them appears first- either sound or light may precede the other experience, or the two might synchronize.

Let us now turn to a number of instances in which one can find the amalgamation of the experience of ambrosial juice conspicuously with other forms of mystical experiences such as (i) motor; (ii) photic and motor; (iii) phonic; (iv) phonic, photic and motor on the one hand and (iv) synchronization with audic experience from the standpoint of reciprocal causation and apperception on the other.

i) Nagalinga says that he "saw" in his vision a pitcher overflowing with the nectar (Ranade 1960:250). Kanakdasa "saw" in his vision of *Vaikuntha* among many other beautiful places great overflowing lakes (Ranade 1960 :249). In a poem *Ide Anubhava Mantapa* it is described that the sea overflowed, the mountain melted, six *Sthalas* became replete and so on (*Vide* Ranade1960:313). Kabir tells us that the river overflows, and engulfs and even soaks the ocean.... This is as much as to say that the self of the aspirant becomes so expansive that it envelops the *Brahman* itself (Ranade 1997:259).

According to the saint of Nimbargi there is no entrance for us into the spiritual life unless we make mellow our stony hearts. For that, it is essential to approach a teacher like Allamprabhu, slit the rock and let out the spring. When the spring begins to flow, it flows with ambrosial juice...... Finally, the saint of Nimbargi tells us "When water mixes with water, why talk of difference" (*Vide* Ranade 1960 : 241-42).

ii) The *Vedas* pronounce, "*Soma* is bright like the Sun and is flowing towards a vast lake-like reservoir" (Sangoram 1995:276).

iii) Mahipati of Kakhadki says that the experience of the unstruck sound is combined with the experience of ambrosial juice (Ranade 1960:251)

iv) We are told that on the flavour-minded *Vedic Rishis* engaged in sincere prayers, God confers the experience of the ambrosial juice, but.......He fondles them with the further bonus of sound and light. *Soma* grows in silver fashion along with *Brihaspati's* Lion-like roaring. Again, "the sacred flow of *Soma* made a rumbling sound and at the same time exhibited the kindly light also" declares

Saint Angirasa (*Vide* for details Sangoram 1995:277).

v) The unstruck sound is very often sweet; but some times might also be terrible (Ranade 1960:194-95). In one of Kabir's poems it is said that a terrific unstruck sound is heard and as a result of that there is an overflow of ambrosial juice into the lateral ventricle. But in Kabir's another poem the order is reversed and we are told that there is the oozing of the ambrosial juice in the lateral ventricle and as a result of that a sound rose up to the sky. Which one is the cause and which the effect? Is the sound cause of ambrosial juice or *vice versa?* We are at absolutely wit's end. Gurudev Ranade reconciles both the positions by telling us that there is reciprocal causality between these two; both are causes and effects of each other. Another way of explaining the new phenomenon would be from the point of view of their co-existence but whether reciprocal causation or co-existence may be true must necessarily be between them a unity of apperception[8] call it the brain, call it the mind, call it the self or spirit, if you please, the two phenomena cannot be explained without an ultimate unity (*Vide* for details Kulkarni 1974:157, Ranade 1956:173-77, Ranade 1997:259, 261, 262).

Hitherto only a few passing remarks have been made on the consequences of the experience of ambrosial juice in combination with or without other forms of spiritual experiences. Hence, in order to pay a major attention to

the various consequences of this kind of experience, it is desirable to study them under three main headings: (a) Spiritual;
(b) Psycho-physiological; and
(c) Socio-ethical without regarding them as water-tight compartments.

a) One cannot rule out the element of beatitude in all the consequences of the experience of the ambrosial juice and other forms of mystical experiences. For instance, according to the *Vedas, Soma* enlightens and accords beatitude (Sangoram 1995:276).

Charandas says that as a consequence of spiritual bath the difference between the slave and the master, Self and God vanishes...... Kabir goes a step ahead and points out that as a consequence of the drinking of the mellifluous juice the mystic in that state is able to reach *Vahid*, the only Reality, namely God (*Vide* Ranade 1997:286). Dadu tells us......that he who partakes of the divine juice becomes one with the juice itself.....The implication of Dadu's utterance is that God and the devotee would cease to exist (Ranade 1997:267).

b) Here are some of the psycho-physiological effects of the experience of ambrosial juice.

An understanding of the difference in the behaviour of those who consume worldly liquor and those who drink spiritual wine is required at the very outset. In the case of the former a person feels intoxicated and loses his thinking power and senses, in the case of the latter, a person keeps his head cool and has a complete control of all his sense organs (Ranade 1997:272).

We are also told that in an ecstatic state, a saint moves and nods like an elephant in ruts on account of the effect of drinking out of immortal wine. When a saint takes this wine of love, he becomes free from 'infatuation' and doubt (Ranade 1956:178).

Charandas tells us that in the state of divine intoxication every particle of mind becomes drenched as it were in mellifluous juice (Ranade 1997:225). It is to be noted here that mellifluous juice pours from the cells of the body as well.In this respect, Jnaneshwar says that the spiritual bath might appear either in the form of drops of perspiration[9] through the pores of the body as the moonstone might give out drops of water under the influence of the moon or through the tears of joy with his eyes half shut (*Vide* for details Ranade 1997:421-22).

Meditation of some divine name gives an aspirant so much energy that without partaking of food he has the satisfaction of having partaken the food. It is well known fact that Sri Gurudev Ranade was living on tea for a good number of years. How could tea alone supply the elements of nutrition required by his body? Medical experts opine that a minimum of 2500 calories of food per day is required and Gurudev's food was not even 250 calories per day. Some of his doctor friends therefore, asked him once to enlighten them on this. Shri Gurudev quoted the following excerpt from *Studies in Mystical*

Religion by Rufus Jones and suggestively indicated that the spring of spiritual energy is supplying the necessary nourishment and strength to him[10]. Gurudev also said, "There are sources of energy other than food, I can tap them, others cannot" (*Vide* Sangoram 1964:134, Karkhanis 1977:59-60).

Mystics like Dharamdas and Kabir reiterate that they have been continually drinking ambrosial juice and still their thirst is not quenched (Ranade 1997:422).

On account of the experience of the ambrosial juice the body becomes clean and fresh as if one has taken a good bath (Kulkarni 1974:161). This is, of course, to the external observer. Internally, however, after the shower.....the door of the lateral ventricle opens and darkness comes to an end.... And there is illumination everywhere (Ranade 1997:243-44).

Tukaram utters, "Drink the medicine of God's Name, and all your agonies will cease. Partake of nothing but the Name of God. Even the disease of life will thus vanish, not to speak of other small diseases[11]....Other medicines lead you to death: but this medicine relieves you of death" (*Vide* for details Ranade 1988:321).

Vedas too declare, "Through you (*Soma*), we have attained the ever glittering light and have crossed over death......." (Sangoram 1995:298-99). *Soma* is described at one place as counteracting the fatal effects of poison.[12] (Sangoram 1995:292).

c) Finally, let's examine some significant socio-ethical effects of the experience of the ambrosial juice.

Kabir states that his spiritual teacer has given him a miraculous herb which is full of juice. On account of the value and power of the herb all the five *Nagas (Pranas)* and the twenty five *Nagininis (Tatvas)* die an instantaneous death. Beyond these, there is also a dark great cobra which represents death. Death cannot die but it becomes terrified (*Vide* for details Ranade 1997:301-2).

Further, Kabir indicates that as he was entirely filled with God-intoxication, it was not possible for anybody to rouse him from that state. Also, as he had attained unison with God, he knew his duties very well and it was unnecessary for anybody to bring him to the consciousness of his duty (Ranade 1997:275).

As a result of the experience of ambrosial juice all idleness is driven away, all desires vanish, the tongue becomes unable to utter bad words, satiety is attained, and the gustatorist attains a state of equanimity. The pauper and the prince are to him alike. He has a hidden vision valuing his own soul, he cares for nobody and sits in divine contemplation (*Vide* for details Kulkarni 1974:157-158, 161-162, Ranade 1997:274).

Purifying nature of *Soma* has been described in the *Vedas. Soma* which is the life force of the universe welcomes the learned who assemble at his place, creates the vast expanse for the sun to move, dispatches good wishes to Manu but condemns the irreligious wicked to hell (*Vide* Sangoram, 1995:276). We are also told in the *Vedas*, 'Oh *Soma*, you too like Indra are endowed with power to do great and valiant deeds. You are the slayer of *Vratras* and demolisher of the fortresses.....You extirpated not only *Vratra* but also other irreligious people" (Sangoram 1995:290).

The saint drinks the spiritual wine while his associates are improved (Ranade 1997:273). One of the Hindi poems compares the saint to a celestial tree, which, overladen with ambrosial fruit, is reclining towards the earth and lie and who has been blessed to come under its shade is partaking of the juice without even having gone in search of it (*Vide* Ranade 1997:288-89).

The experience of ambrosial juice can be relished in the company of spiritual aspirants. Mahipati of Kakhandki says that the experience of the unstruck sound, combined with the experience of ambrosial juice, which could be had only in the company of the saints (Ranade 1960:251).

In one of his songs, the Saint of Nimbargi also tells us rather elaborately and allegorically how we have to begin with taking away the husk from rice in the first instance, ultimately to enjoy the rice dishes, the siritual juice in the company of our spiritual teacher and spiritual brethren (Ranade 1960:245).

Suffice it to say the in the end that a number of similar studies of the sayings of gustatorists worldwide can alone convince the modern thinking humanity about the significance and universal validity of the experience of ambrosial juice.

NOTES :

1. The spiritual fluid is the external essence of the soul. In a spiritual man, the fluid gains spiritual energy. This fluid is the governing factor and it is the nearest physical material for self-realisation (Deshpande 1963^b:54).

2. *Soma* is the juice of a milky climbing plant (*Asclepias acida**) extracted and fermented forming a beverage offered in libations to the deities drunk by the *Brahmanas* (Dowson 1982:301). However, Sampurnanada makes cleverly and rightly a clear distinction between the *Soma* known to the ordinary people and *Soma* known to the *Brahmanas.* Sampurnanda writes, "In their desire to drink *Soma* people press the herb known as *Soma*; but none can taste the *Soma*; which is known to the *Brahmanas*" (*Vide* for details Sangoram 1995:275).* Modern valid name : *Sarcostemma acidum.*

3. The word *Rasa* has been used in three different senses, as taste, essence and bliss (Ranade 1959:242).

4. Ambrosial rain is spoken of as *Amirasa* by Kabir and other saints (Ranade 1997:243).

5. Ambrosial juice begins to flow on the tongue after seeing *Bindu* (spiriton) at the tip of the nose and it is known as *Teertha (Vide* for details Sangoram 1964:24-25).

6. Names of some important guestatorists are : Gods like Indra, Narada, Tumbara, Prahlada, Dhruva, Angirasa, Ambirasa, Valmiki, Durvasa, Peepa, Sukadeva, Matsyendra, Goraksha, Dadu, Charandas, Dharamdas, Raidas, Mirabai, Kabir, Pundalika, Jnaneshwara, Namdeva, Eknath, Janabai, Tukarama, Narahari, Vyasarayaru, Purandardasa, Kanakdasa, Nagalinga, Mahipati of Kakhandki, the Saint of Nimbargi, the Saint of Umadi, Sri Amburao Maharaj, Shri Shivalingavva, Gurudev R. D. Ranade.

7. Only the higher ups in the spiritual line can prepare *Somarasa* (Sangoram 1995:276). Gurudev R. D. Ranade while expounding the line *Sar Amrt Suridu* culled from a poem *Kallu Mettage Madikollanna* composed by the Saint of Nimbargi observes that it is extremely difficult to have the experience of the flow of ambrosial juice (*Vide*

Sangoram 1964:137). Quoting the views of Gurudev Ranade, M. S. Deshpande (1963ª;159) writes, "Divine juice cannot be obtained except at the price of desperate devotion to God. A great deal of torture and trouble must be experienced before one gets a small quantity of this juice". Kanakadasa says this kind of experience is possible only when one conquers his baser emotions and controls his mind completely.

8. There is seeing without eyes, hearing without ears, smelling, tasting and touching without nose, tongue and skin" (Sangoram 1995:264).

"Let all the senses quarrel with one another" says Tuka, "for the enjoyment of God. My various organs are now at war with one another. My ears say that my tongue has been pleased"" (Ranade 1988:347).

9. OOn quite a few occasions, II have observed, in my childhood in 1950s with curiosity that while 'sittings' were going on in full swing, Gurudev Ranade all of a sudden used to go to the adjacent room leaving the assembly hall in his newly built house at Nimbal Ashram in order to change his dress. This riddle later on was solved when senior *Sadhakas* enlightened me with the information that this strange behaviour of Gurudev could be attributed to the spiritual bath in the form of perspiration.

10. Once the saint of Umadi asked Gurudev to give the meaning of "One should not take his meals at his home and should not go to other's home to have it and at the same time he should not fast". Gurudev could not give the answer at that time. But later on he could understand the meaning of it based on his own experience (Kulkarni 1995:359).

11. Instead of undergoing surgery (as advised by Dr. Dandavate), Gurudev got his serious problem of limping solved in a fortnight by applying saliva, after a whole day's meditation, to the affected part of his leg as per the Guru's advice at Inchageri during *Margashirsha* (*Vide* Deshpande 1986:75)0. Mrs. Kotbagi, Sri Haridas - the two disciples of Sri Amburao Maharaj got rid of their ailments more or less in a similar fashion (*Vide* for details Kulkarni 2008:115-16, 153-56).

At Allahabad, on 26th Jan 1954 (as per Sri Balasaheb Tamankar's note), Sri Gurudev's health suddenly collapsed and he found it difficult to carry on properly his meditation in the morning and afternoon. However, the same day in the evening he finished his bath and sat for meditation as usual. Within half an hour he could enjoy the experience of ambrosial juice which immediately relieved him from the ailment and sluggishness and filled him with fresh energy and rigour. Then Gurudev remarked, "How can the ailment exist in the presence of this ambrosial juice? But its achievement entirely rested with God. I meditated today, both in the morning and afternoon. But I could not get that divine juice then" (*Vide* for details Deshpande 1963ᵃ:160, Patankar 2003:319-20).

12. Sri Amburao Maharaj was once relieved of his severe stomach ache because without waiting for a second thought he drank the highly contaminated water (used for shaving purposes) offered to him by his spiritual teacher after looking at it with his *amrit drishti* (nectary vision) (Kulkarni 2008:40).

Meerabai drank the poison given to her but she remained unaffected by its effects. Here, one is reminded of Ramadasa's saying, "Poisons have no effect.......before the name of God (Ranade 1988:399). The poison that was given to Prahlad became nectar. One can recall in this context the saying of Basaveshwara, "If it pleases Lord, even the poison can become nectar". For some more instances in which the poison effects are nullified one may go through this article "Divine Faith as a Shield Against Dangerous Creatures" (Dabade 2003:20-24).

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Virasaivism is Philosophy which teaches about
Supreme experience -'Shivanubhava'
by the worship of
'Guru-Ling-Jangama"

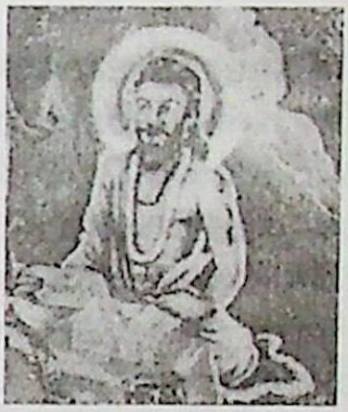
KRISHNADAYARNAV

A MARATHI SAINT POET OF 17th CENTURY

-Dr. H. D. Kopardekar

Harivarada

Krishnadayarnav (1674-1740 A.D.) is famous saint poet of Marathi Literature. His major work is titled as *Harivarada* (Bestower of lord Hari's grace). This is a monumental Marathi Commentary on the 10th Canto of Bhagwata with 42000 couplets (Ovis) and 90 chapters (adhyayas) in two parts (Purvardh and Uttarardh) originally. It is very famous in Maharashtra and recited in many houses regularly. It is also studied for specific contribution to Marathi Literature in terms of poetry, coining of new words, spiritualism, description of the socio-economic conditions in ancient times and in the lifetime of the poet, description of Shivaji's battle with Moghuls indirectly in the form of battle of Krishna with Kansa, etc. There are many other specialities of the composition like those of other saints like Djnyaneshwar, Eknath, etc.Several other special features brought out in the scholarly editorial to the text are published in recent times.



Krishnadayarnav (1674-1740 A.D.) A saint poet of Marathi Literature

This epic form of composition was originally available as manuscripts in handwritten form in his sanctuaries and was once printed in 19th century in the traditional long format called Pothi. One of Krishnadayarnav - ninth descendants, Dayarnav Raghunath Kopardekar from Pune, India, first published it in a book form in eight volumes with editorial written by scholar of saint's literature Dr. Ramchandra Chintaman Dhere. This was again reprinted by his son Sham Dayarnav Kopardekar in Pune and is available in three volumes.

Other Compositions

Krishnadayarnav also composed many other poems in Marathi, Hindi and Sanskrit. Those were in different styles like Abhang, lyrics, shlokas etc. These were only in manuscript form, in the sanctuaries established by him and were got copied by many people. The whole collection was printed in a book form by the tenth descendent of Krishnadayarnav, Hemchandra Dayarnav Kopardekar with editorial notes.

Brief Life Sketch

Krishnadayarnav was born at Koparde near Karad (Maharashtra, India) on the day of the coronation ceremony of great Maratha king Shivaji. His original name was Narahari and his parents were Narayan and Bahinabai Divakar. It was a period of great upheavals, with Mogul invasions and Shivaji's efforts to establish own benevolent kingdom, efforts for uplifting the society by Saint Ramdas. In his childhood Narahari studied *Vedas* as per the practice of learning in those days. He lost his father at an early age and had to leave his place because of great upheavals after the death of Shivaji. He went and settled at Ambejogai in Marathwada and met his Guru Govindswami there in 1695. He used to say loudly "Jay jay Krishnadyarnay" (Hail the lord Krishna who is the ocean of kindness) as he wandered seeking food from house to house - Bhiksha as per the practice for students in those days). Because of this people started calling him Krishnadayarnav). He was enlightened with the vision of God (Aatma-sakshatkar) in the temple of Goddess of Ambejogai.

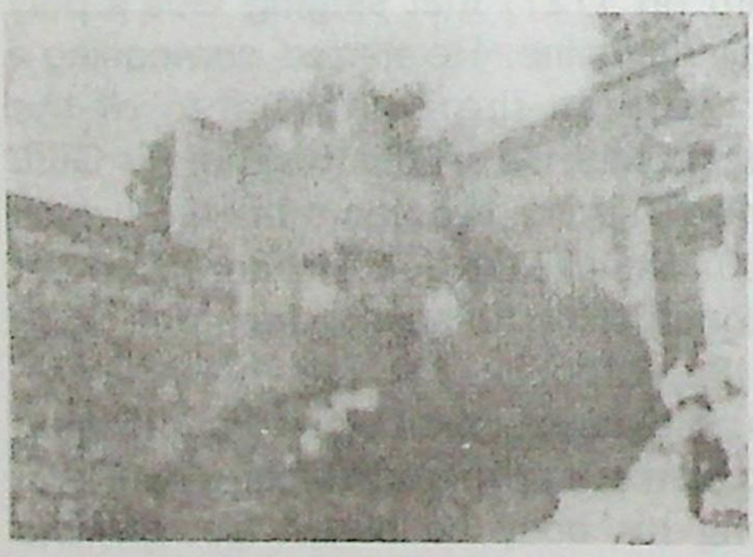
He travelled with his Guru to Manas-sarovar and also covered northern and southern parts of India. He did his penance by eating only 'Kadunimb' (neem) leaves for two years. After his return, since the place was devastated, he settled at Pimpalner. After the death of his wife in 1710, he remarried for the sake of his two children and specific kind of penance (Agnihotra). He continued to have his Guru's company for 8-10 years even after that. He suffered from an incurable blood disease and Saint Eknath in a dream told him (in 1727) that singing God's play (Harileela) is the only medicine. He started composing a commentary (in 1728) on the Tenth Canto of the *Bhagvatam* which depicts the life of Lord Krishna. His Guru and others approved it. After two years his Guru took Mahasamadhi (1730). Despite the agony of bereavement he continued his composition for seven years and completed the first part (Purvardh) in 1734 when he was completely cured of his disease. He then started composing the second part and continued the work till his *nirvana* in 1740. While leaving his body he asked his disciple

Uttamshlok to compose the remaining three chapters and complete the work.

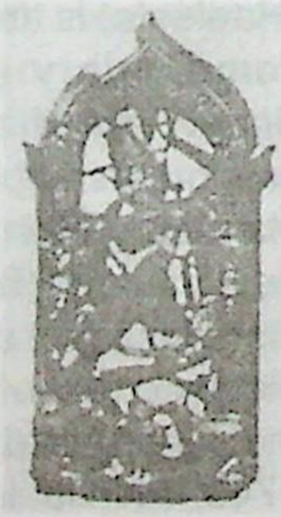
Krishnadayarnav had established 16 sanctuaries (Mathas) at different places, the main one was at Paithan (Aurangabad district of Maharashtra) which is still in good condition. The painting of Krishnadayarnav and idols in the daily worship of Krishnadayarnav are also preserved there. One branch of his descendants looks after the Math.

A novel on the saint's life is also written by one of his descendants Sharadchandra Dayarnav Kopardekar Mumbai. Photographs of the Samadhi and of the painted picture of the saint and elaborate article on his poetry were recently published by Hemchandra Dayarnav Kopardekar (email : hdkopardekar@gmail.com) in a Marathi magazine. And more details can be obtained

Math at Paithan



Photograph of Ashtabhuja Krishna idol



on request by interested persons, from any one of the three persons of the tenth generation of Krishnadayarnav mentioned above.

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As a result of his mystical contemplation, Mahipati tells us, the aspirant will be able to visualise the following spiritual forms. He may either have an experience of pearl-like forms, which will represent Brahma, or stars, which will represent Vishnu, or circles of light, which will represent Shiva.In the process, says Mahipati, an unseen form may, by God's Grace, present itself before the mystic. We also understand from Mahipati that an advanced mystic may be able to visualise glitters of lightning, golden sparks, or multicoloured pecock-feathers. Mahipati thus tells us that light-experience, form-experience and colour experience will reveal themselves before the mystic, and make his journey smooth. It is interesting to note that Mahipati does not make mention of any forms of Anahata.

- Gurudev Ranade in Pathway to God in Hindi Literature, pp.214-25.

RAMAGITA (Part II)

-Dr. K. V. Apte

(41)

चिद्-बिंब-साक्ष्यात्म-धियां प्रसंगत-
स्त्वेकत्र वासादनलाक्त-लोहवत् ।
अन्योन्यमध्यासवशात् प्रतीयते
जडाजडत्वं चिदात्म-चेतसोः ॥४१॥

Like iron(-ball) united with i.e. heated by fire (appears like fire and fire appears like iron-ball), due to occasional/ transient (prasangtah) coming together (ekatra vasat), of the reflection of sentience(cid-bimba), the witnessing self (Saksi-atma), and the intellect, there is mutual superimposition and due to that mutual superimposition (anyonam adhyasa-vasat), the sentience (ajadatva) of the conscious self (cidatma) appears on the mind (-intellect) and the non-sentience (jadatva) of mind (-intellect) appears on conscious self (41).

Explanation : When an iron ball is heated in fire, due to their togetherness, the size of iron-ball is imposed on fire and heat of fire is imposed on iron-ball. Likewise owing to the togetherness of the reflection of consciousness, conscious self and mind-intellect, the sentience of the Self is imposed on the mind-intellect and the non-sentience of mind-intellect is imposed on the conscious Self. But all this is due to superimposition and hence it is false.

In short, in empirical life, there is[1] mutual superimposition of consciousness of the Self and the non-consciousness of the body, senses, mind and intellect. But this is not true.

* * *

The following stanza No. 42 answers the question whether this mutual superimposition of sentience and the non-sentience can be removed or not.

(42)

गुरोः सकाशादपि वेदवाक्यतः
संजात-विद्यानुभवो निरीक्ष्य तम् ।
स्वात्मानमात्मस्थ मुपाधिवर्जितं
त्यजेदशेषं जडमात्मगोचरम् ॥४२॥

After coming to know (nirikshya), from (instructions of) the spititual teacher and also from Vedic sentences, that i.e. the nature of the Self, and after the rise of experience (of the Self) through knowledge (sanjata-Vidyanubhava), and after fixing that one's own self (svatmanam) staying in the body (atmastha) is devoid of all upadhis, the spiritual aspirant should set aside (i.e. should become indifferent to) all non-sentient things appearing (or imposed) on the Self (42).

Explanation :- The mutual superimposition of the Self and the non-sentient things is removed by the instructions of the teacher and Vedic sentences like - Self is sentience; non-sentient things like body, etc. are[1] mere upadhis of the Self; the Self is different from the Upadhis. Then the pupil comes to know that his own Self is quite different from the non-sentient upadhis like body, mind etc. Then the pupil has to give up i.e. has to become indifferent to all non-sentient things.

* * *

When the disciple knows that the Self is different from the upadhis, he is further to understand that he himself is the Self. This is stated in the following two Verses Nos. 43-44.

(43)

प्रकाशरूपोऽहमजोऽ हमद्वयो
ऽसकृद् विभातोऽ हमतीव निर्मल: ।
विशुद्ध-विज्ञान-घनो निरामय:
संपूर्ण आनंदमयोऽ हमक्रिय: ॥४३॥

I am the Self who is of the nature of light i.e. sentience; I am birthless; I am non-dual; I am always shining i.e. sentient; I am extremely dustless/pure; I am a block of pure consciousness; I am diseaseless; I am full/complete; I am of the nature of bliss, and I am without actions (43).

Explanation :- In this verse is pointed out the nature of the spiritual aspirant who thinks himself to be identical with the Self. All qualities of the Self therefore are attributed to him.

The word *niramaya* translated as diseaseless can also mean sorrowless, or without change/modification as in Verse No. 38.

The word '*sampurna*' (full, complete in translation) means devoid of all limits, hence all-pervading.

* * *

(44)

सदैव मुक्तोऽ हमचिंत्य-शक्तिमा-
नतींद्रिय-ज्ञानमविक्रियात्मकः ।
अनंतपारोऽहमहर्निशं बुधै -
र्विभावितोऽहं हृदिवेदवादिभिः ॥४४॥

I am always free. I always possess unthinkable power. I am knowledge which is beyond the range of senses. I am of the nature of non-modification. I am infinite and limitless. Day and night I am meditated upon, in their hearts/minds, by the wise men who study or know or speak about the *Vedas* (44).

Explanation :- This verse also describes the spiritual aspirant who thinks himself to be the Self.

The word '*atindriya djnana*' can be taken to mean 'I am beyond the range of senses, and I am (pure) knowledge'.

The Self with whom the spiritual aspirant thinks himself to be identical is meditated upon by those Vedic scholars who want to realise Self.

* * *

That the meditation on the Self is capable to remove the Nescience is stated in the next stanza No. 45.

(45)

एवं सदात्मानमखंडितात्मना
विचारमापस्य विशुद्ध भावना ।
हन्यादविद्यामचिरेण कारवै
रसायनं यद्वदुपासितं सजः ॥४५॥

Just as a drug/medicine taken / used properly removes/destroys the disease,so also the pure mental state of him who with non-stop mental activity meditates[1] continuously on the Self quickly removes or destroys Nescience along with subfactors of action (45).

* * *

(To be Continued.......)

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GOD REALISATION, THE SUMMUM BONUM OF HUMAN LIFE

-Dr. N. V. Kulkarni

(Continued from July-Sept. '08 issue)

2.2.b) Central Initiation.

i) Definition : As psychologists of mystical experience are aware, the different forms which the mystic sees, the sounds that he hears, the smells that he enjoys and so on, are not drawn from outside world. They come from within.

It is not anything impinging upon our senses from the outside that constitutes beatific experience; it is something which comes from inside.

The sense data received is due to peripheral initiation. Mystical experience is generated, inside- it is from central initiation (BG-207).

ii) The Process :

Spiritual practice which is conducted under the guidance and grace of a Spiritual Teacher, leads to the conversion of sensuous energy into spiritual energy.

It (spiritual energy) will enter the meningeal coverings of the spinal cord, which together with the cord are encased in the triangular vertebral column (PGKL 200;

also see fig. 1). The cerebro spinal fluid (CSF) is the external essence of the soul. In a spiritual man it gains spiritual energy. The fluid is the governing factor and it is the nearest physical material for self-manifestation. The spinal fluid is the external essence of the soul. (Amar Sandesh Sudha quot no. 59-N. S. Deshpande). It is this kind of spiritual energy which travels through the CSF and flows to the ventricles. It is this energy which ultimately is greater than and transcends even the so-called Ojas of Indian medicine or the neuro-electrical energy of the modern psycho-physicist and may well be called the "Amirasa" of the Hindi saints (PGKL 198).

In Yogic terminology the process is described by Gurudev thus "The life principle or the life energy is made to rise through the newly opened path of the Susumna, often stopping the activities of Ida and Pingala. It goes to the Trikuta and one is supposed to sit on the altar or the pavillion or the throne in the midst of the four ways.

Gurudev further gives the physiological correlates in these words. "Dr. Khedkar, spoke only of one lateral ventricle, but latterly, it is seen that there is not only one lateral ventricle but there are two ventricles, one on the left and one on the right side (of the brain). Then after these two ventricles the physicians discovered another and took it into their heads to call it the fourth ventricle, without speaking of the third. It was strange. So the fourth ventricle, as I might call it, has been discovered which they call the third. So according to them this ventricle was discovered after the fourth. There are four ways to approach this (third ventricle), first the frontal, then the occipetal and then the two laterals (See fig. 2). In this way you can approach the central place, call it the platform or call it what you like......A more positive view would be to experience bliss inside that chamber which lies inside those four ventricles." (PGKL 117/118).

The respective center in the fourth ventricle appears to be the seat of the soul. Modern physiologists have conclusively proved that the brain is the seat of the soul. The soul resides in the pituitary body (SJS vol. I, 276). The Karnataka mystics describe the vision of this pituitary body (gland) in the sojourns of their mystical experience (PGKL 207).

Brain contains conscious cells. Latest medical research has resolved that the fluid in the spinal cord keeps the ultimate metabolism of the body. The fluid is the vehicle of the soul. The topmost source of the fluid is the seat of the soul (SJS Vol.I, 275).

The spiritual energy reaching the ventricles stimulates the respective centers; which when receiving external stimulii from the various sense organs give rise to different experiences of the objective world, now give rise to super sensuous experience.

iii) Physiology of the CSF :

CSF is formed by ependymal cells that cover the choroid plexuses of the ventricles. CSF protects the brain and the spinal cord against chemical or physical injury and nourishes them. This fluid continuously circulates through the sub-arachnoid space (between the arachnoid and pia matter) around the brain and spinal cord and through cavities within the brain and spinal chord.

Each of the two lateral ventricles is located in a hemisphere of the cerebrum. The third ventricle is a narrow cavity at the midline, superior to the hypothalamus and between the right and left halves of the thalamus. The fourth ventricle lies between the brain stem and the cerebellum.

The entire central nervous system contains between 80-150 ml. of CSF. It is a clear, colourless liquid that contains glucose, proteins, lactic acid, urea, cations and anions, and some white blood cells.

CSF contributes to homeostasis in three main ways.

(aa) Mechanical protection : It serves as a shock absorber. The fluid also buoys the brain so that it floats in the cranial cavity.

(ab) Chemical protection : CSF provides an optimal chemical environment for accurate neuronal signaling. Even slight changes in the ionic composition of the CSF within the brain could seriously disrupt the production of post synaptic potentials and action potentials.

(ac) Circulation : CSF is a medium for exchange of nutrients and waste products between the blood and nervous tissue.

iv) Formation of CSF : The choroid plexuses are networks of capillaries in the walls of the ventricles. The capillaries are covered by ependymal cells that form CSF from blood plasma by filtration and secretion.

v) CSF circuit : The CSF formed in the choroid plexuses of each lateral ventricle flows into the third ventricle through a pair of narrow oval openings. More CSF is added by the choroid plexus in the roof of the third ventricle. CSF then flows through the cerebral aquaduct, which passes through the mid-brain into the fourth ventricle. More CSF is added here. CSF enters the sub-arachonoid space through three openings in the roof of the fourth ventricle. It then circulates in the central canal of the spinal cord and in the sub-arachnoid space around the surface of the brain and spinal cord. CSF is gradually re-absorbed into the blood through arachnoid villi -finger like extensions of the arachnoid that project into the dural venous sinuses, especially the superior sagittal sinus.

Rate of formation of CSF is equal to the rate of absorption, about 20 ml/hr thus maintaining constant pressure. (PAP Tortara 393-395).

2.2.c) Super Sensuous : Super sensuousness is what corresponds to transcendence of senses (BG 206).

David Knowles in his article 'What is Mysticism'

(UM-521) categorically states 'what is strictly' 'Supernatural' is also strictly imperceptible to the normal faculties of man. The natural faculties of man can only perceive the supernatural by its effect'.

Gurudev explains the super-sensuous nature of mystical experience thus "When you perceive a spiritual vastu (form), you don't perceive it with the physical eyes. The unstruck sound also is not heard with the physical ear. "The blind person saw and the deaf person heard", says a saint. In this case the internal impulse proceeds from the soul. It starts from within. The soul is some power when realized is not merely within but is without also" (SJS Vol.1 276).

The state, when the soul (Atman) is realized in some morphic or photic form which is perceived by the faculty of intuition is perceived both within and without, with open eyes as well as closed eyes is expressed by Hindi Saint Nanak,

''बाहर भीतर एकही जानो (baahar bhitar ekahi jano
यह गुरू ज्ञान बताई'' yaha guru jyan batai) (s-1)

Gurudev comments "It is a wonderful idea. I saw God's vision internally as well as externally says Nanak. Now, those who are the followers of the path of God know how difficult it is to see the same form both inside and outside. It must not be imagination, it must not be hallucination, it must be a veritable perception of God."

There is an identity of experience internally and externally. Now this is very important from the psychological point of view. If you see a thing outside and then shut your eyes you might have an image of it. You might have what might be called either positive or negative image of the same or complementary colour. But Nanak's idea is, so also Kabir's, that they see the same God both internally as well as externally. Now if you see a thing and shut your eyes and image it, there is no value for it. But if your first see a thing inside, open your eyes and see exactly the same outside, then the psychological experience becomes a metaphysical and mystical fact. What I see inside me I am seeing outside. So the real procedure is what you see inside, you must be able to see exactly outside. The sameness of the vision of God internally and externally becomes a cardinal fact of mystical experience." (MG 125 PGHL 117)

In the above commentary Gurudev has indicated the error of reckoning 'after image'as a mystical experience since it is seen both inside and outside. We will proceed to examine the phenomenon of after image.

(To be Continued......)

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Eternity Compressed in Time :

MY REMINISCENCES OF SHRI GURUDEVA

-Prof. M. L. Sharma

(Continued from last issue...)

Shri Gurudeva presents to the virtue of Charity as depicted in the Dohas written by Hindi saints. In the Doha ऋतु वसन्त याचक भयो, charity is illustrated in the act of giving their foliage by the trees, when Vasant comes and asks for them, and in return Vasant endows them with tender leaves. It is well known that the trees part with their old leaves when spring sets in, and immediately afterwards, the spring endows them with new ones. Shri Gurudeva points out the necessity of inculcating the virtue of charity by spiritual aspirants. If we offer all our wealth to God, it will go on increasing in a geometrical ratio day by day :

"राम नाम के कारन, सबधन डाला खोय ।
मूरख जाने गिर गया, दिन दिन दूना होय ।।"

Another aspect of charity is illustrated in the Doha सहज मिलै सो दूध सम, in which we are told, what we obtain easily, automatically, unconsciously and without asking for, may be compared to milk. What we obtain by begging and spreading our hand may be likened water, and what we obtain by means of a tug-of-war process with our donor, may veritably be compared to blood. Explaining the implication of the Doha, Shri Gurudeva says, "We may not refuse what comes to us automatically, but if we engage ourselves in a tug-of-war in getting our desired object, it will be merely a bloody act." (*Pathway to God in Hindi Literature*, p. 325).

Shri Gurudeva then presents the third aspect of charity as illustrated in the Doha "तुलसी कर पर कर करै", in which Tulsidas tells us that we should always hold our hand aloft in the position of giving, and never down in the position of receiving. "This idea in the Doha is illustrated by a very interesting story from the life of a great Karnataka Saint. The saint of Umadi was once performing a community Bhajana, alongwith a number of disciples, among whom was the Swami of Kannur, a Jangama by caste, whose profession was to beg. While the Bhajana was going on, the saint of Umadi went to the Swami, and held both of his hands aloft in the air. Surprised at this act, the Swami asked why his spiritual teacher had held his hands over his head. The saint replied that even though the Swami's profession was to beg, he must always hold his hands above, and never down. He had held his hands aloft in the air in order to communicate to him symbolically this piece of advice. It so happened later, that, when the saint of Umadi had been to Kannur, the Swami told him that he had left off his profession of begging; the saint then went to his farm, and showed him a place where he should dig a well, initiating the act of digging by a trumpet. Even though the locality was generally without water, the well that was sunk there gave immense water, which has been an ornament to the village, giving land-products on a huge scale. This has entirely dispensed with the act of begging by the Swami, and he is himself in a position of giving, instead of receiving. His farm has been to him a veritable mine of fortune." (Ibid. pp.326-327).

Shri Gurudeva then passes on to the virtue of God-love, which he considers in its individual, social and spiritual aspects. As regards the individual aspect, he takes up the Doha अस्थीचर्ममय देह मम, which is uttered by Tulsidas's wife. He translates, in what he calls a Wolseyan manner, as follows : "Had you loved God with the same intensity with which you are loving my skin and bones, God would not have handed you over to the dangers of life." Actually it was a remonstration of Tulsidas's wife to her husband for his ill-timed and unwanted overtures. It is this remonstration that became the chief incentive to spiritual life for Tulsidas. Shri Gurudeva further remarks, "We have seen cases where remonstrations of father, mother, brother and relatives have proved incentives for higher purpose to young men, but in this case the remonstration of a wife became the chief incentive to Tulsidas's spiritual life and from that time onwards he regarded her as his धर्म की माता-the mother of the Dharma.

Shri Gurudeva passes on to the social aspect of God-love. In his famous Doha "तुलसी यह जग आय के",

Tulsidas advises us "having come into this world, we should run to meet and embrace every human being for, we do not know in what form Narayana may appear." Tulsidas asks us to believe that the whole world is filled with God, and that all beings are His manifestations. However, Shri Gurudeva says, "It is of course one thing intellectually to regard all human beings as divine manifestations, and quite another actually to recognize God when He presents Himself in the body-form. There might be a higher manifestation still, namely, that of supersensuousness character. This would be superior to a personal manifestation, and when we once have attained to that, we can see the truth of Tulsidas's remark that all human beings are the embodiments of God Himself." (Ibid., P. 329).

As regards the spiritual aspect of God-love, it has been brilliantly expressed by Tulsidas in his famous Doha ‘‘घर राखै घर जात है’’. Tulsidas advises us to leave the house and leave the forest and live in the City of God. Shri Gurudeva remarks, there is a ‘व्यंजना’ here in the contrast between ‘गृह’ and ‘पुर’, which suggests that, if we leave the house, we shall get the City of God in its stead. Tulsidas says, you have to build for yourself and for the devotees of God. Of course, you will have to leave your connection with the house, and connection with the forest in which naked Fakirs might stay. The entire expanse between the house and the forest will have to be occupied by your divine city (राम-प्रेम-पुर). You have to build and thatch the city of God-devotion, give shade and protection to all those who may come to stay in it and live in it yourself along with your brother devotees. It is a theopolis where God is the supreme ruler, and all humanity bound together by the spiritual tie, become equal and aspiring denizens, whose only vocation is to fill the world with the praise and glory of God. In this connection it is noteworthy how Shri Gurudeva himself built his holy Nimbal Ashram as a veritable City of God where his devotees lived in his divine company during his life-time, and even today people visit in ever-increasing number to reap the fruits of his life-long Sadhana.

Shri Gurudeva next comes to two Dohas of Kabir 'कबिरा खडा बजार में' and 'साधु कहाबन कठिन है' which point out that suffering is the ladder to God, and then proceeds to the Doha by Mansur 'चढा मंसूर सूली पर'. These three Dohas relate to self-annihilation in one form or another, and we are told that, unless we annihilate ourselves completely, we have no hope of reaching God. Kabir tells us that he takes his stand in the market-place and proclaims his message to the world. Shri Gurudeva points out that there have been three great philosophers of market-place-Socrates, Chokhamela and Kabir. They went to the market-place because they wanted to communicate their message directly to the masses. Socrates used to visit the Agora and discourse on all philosophical, practical, national, social and ethical topics. Chokhamela gave his own life in the market-place at Mangalvedha. Kabir, took his stand in the market-place with a flare in his hand and said, "He alone need follow me who will set fire to his house, property and possessions." In similar spirit, we are told in the Doha 'साधु कहावन कठिन है', that to be called a 'Sadhu' is not a simple matter. You must be able to ascend the date-palm of existence. He alone, who can ascend to the top of the date-palm, can partake of the nectary juice of its palms. If he fails in reaching the top, he will shatter himself to pieces. Both these Dohas tell us that preparedness for self-annihilation is a necessary condition for spiritual success.

In this context Shri Gurudeva gives examples from some bygone battles in which initial sacrifices led to ultimate victory. William I did not hesitate to burn his boats, when he landed in Europe to conquer it. The hero of Sinhgad, Shelarmama, cut off the ropes and ladders from the slopes of Sinhagad so that his soldiers had no alternative except to fight the enemy to the last which they did with great success. In the earlier years of the twentieth century, the Japanese were able to conquer Port Arthur from the Russians, by ordering the soldiers in the front rank to throw themselves on the spikes and spears in the moat, making a way for the soldiers in the rear to tread upon their living dead bodies, which made possible the triumphant entry of the Japanese into Port Arthur. Shri Gurudeva thus brings home to us the fact that self-annihilation is the only road to Victory.

Coming to the spiritual domain, Shri Gurudeva tells us that Mansur, the absolutistic mystic philosopher of

Islam was sent to the stakes for proclaiming that he was none other than Reality or God, 'अनलहक्'. It is thus evident that suffering and sacrifice are the preconditions for climbing to the terrace of Reality or God. The *Upanishads* also say that the Reality is like the topmost terrace of existence, 'कीर्तिः पृष्ठं गिरेरिव'. The Upanishadic philosopher proclaimed that he himself being its mover enveloped it like the sun. We are also familiar with the conception of Zeus in Greek mythology, where, on the unreachable heights of Olympus, he reigned as the supreme ruler of the gods, assigning to the subordinate deities the Governance of different parts of the universe. Aristotle also tells us that his God took His throne in an entirely transcendent sphere, beyond the pale of all existence, looking at the past, present and future as an eternal Now. Mansur's ambition was evidently to reach such unimaginable heights. (Ibid., P. 335).

(To be continued....)

-Prof. **Dr. M. L. Sharma,**
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"Once upon a time the idea occured to me," says Ramananda, "that I might make a very fragrant mixture of sandal and other perfumes, and then go out to worship God. But my teacher showed me God within myself to whom I could make all my offerings"

-Gurudev Ranade in
Pathway To God in Hindi Literature, P. 102

ACTIVITIES OF A.C.P.R.

for the period ending 31-12-'08

ACPR had arranged the Lecture series on Karnataka Lady Saints and book Release function on 15th & 16th November, '08, as given below :

1) On 15.11.2008, Lecture I was delivered by Dr. K. B. Dabade, M.A.,Ph.D.,Prof. of Sociology (Retd.), from Udupi on Saint Shivalingavvakka. Lecture II was delivered by Dr. N. V. Kulkarni, B.E., M. (Phil.), Ph.D., of Pune on Saint Sharakka. It was presided over by Dr. M. V. Patankar, Trustee, IFFGRPR, Pune.

On 16.11.2008, a book entitled *"Philosophy Of Life in Bhagavadgita"* was broughtout in ACPR, Belgaum, by H.H. Sri Swami Chitprakashanand Saraswati of Arshvidya Kendra Belgaum. Dr. H. D. Kopardekar, the author of the book spoke on the occasion. Dr. Gurudevi Huleppanavarmath of Lingaraj College delivered a lecture on lady saint Akkamahadevi. Dr. S. R. Gowarikar, Chairman, IFFGRPR, Pune presided over the function.

2) On 30.12.2008, the Prof. N. R. Deshpande Memorial Lecture was arranged at ACPR Belgaum. Hon'ble Justice Mr. N. Kumar, Judge of High Court of Karnataka, inaugurated the function and delivered the Keynote Address. Shri. V. V. Angadi, Prl. Dist. & Sessions Judge, Belgaum was the Chief Guest. ACPR felicitated (Rtd.) Principal Shri. V. N. Joshi and Prof. Shri D. G. Gokakkar of R. L. Law College and (Rtd.) Principal Shri. S. B. Biradar and Prof. Shri. S. N. Dafedar of B. V. Bellad Law College, Belgaum.

3) On 28th Dec. 2008, The Mahasatsang was organized as part of birth centenary of Late Sri Sri Sadguru Ganapatrao Maharaj of Kannur, Bijapur.Shri. Gurusidh Swamiji of Karanjimath and Shri. Siddhrameshwar Swamiji of Nagnoor Rudrakshimath of Belgaum were the Chief Guests. Local singers presented devotional songs. The Trustees of Shantikuteer and satsang members from Maharashtra and Karnataka participated. The satsang was concluded with pushpavrushti and Mahaprasad.

The Trustees of ACPR Belgaum, Principal & staff members, students of Dr. R. D. Ranade College of Yogic Science & Resarch actively participated in all the functions. Devotees from Ranade Colony and surrounding areas of Hindwadi attended in large number.

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Thank you,

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31-12-2008.

M. B. Zirali,
Secretary, ACPR, Belgaum.

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- Prof. N. R. Deshpande

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